REASONS

OF A

CHALLENGE

SENT TO THE

Universities of *ENGLAND*,

IN

Matters of Religion.

By *Edmund Campion*, Priest of the Society of *Jesus*.

Faithfully Translated into English

Permissu Superiorum.

LONDON,
Printed for *Mat. Turner*, at the Sign of the *Holy Lamb* in *High-Holbourn*. MDCLXXXVII.

To the moſt Pregnant Wits of the two Famous Univerſities of *Oxford* and *Cambridge*.

LAſt year being come in a Miſſion to this Iſle, according to my imployment (Renowned Champions) I found waves more Tempeſtuous a great deal on the Engliſh *Shore than I left in the* Britannick *Ocean. By and by, when I had preſſed farther into* England, *I ſaw nothing more common than unaccuſtomed Tortures, nothing more certain than unexpected Dangers: I recollected my ſelf as well as I could, mindful of the Juſtice of my cauſe, and not forgetful of the times; and leſt I ſhould by chance be taken up before I was heard, I reduced the intentions of my mind into writing; I thought fit to declare to the World what I came for, what I zealouſly endeavour'd for, what kind of War I wag'd, and againſt whom I Proclaimed it; I had the Original Copy with me, which I was reſolv'd ſhould be taken with me if I was taken: I intruſted a friend with a Copy of it, who, contrary to my knowledge, communicated it to a great many more; my Adverſaries Rudely ſeized the Book as ſoon as it was Publiſhed, paſſing their moſt malicious Cenſures upon it: That one man ſhould Challenge them all in matters of Religion, although I ſhould not ſtand alone in the Field in caſe I*

Campions Epiſtle Dedicatory. 1581.

was ingaged for the Publick Faith. Hanmer *and* Charke *answered my Challenges, and what then? disingenously all; for they made no material answer, but one which will never be approved of: We embrace your Proposals, the Queen Espouses them, make your application to her. In the interim they cry out your Society, your Seditions, your Arrogance, a Traytor, without doubt a Traytor. O Ridiculous! Why do Wise Men thus lose their labour and credit? But of these two, one for his fancies sake made Incursions into my Book, the last did more maliciously weigh the whole cause: The Book was published lately, being very plain, treating of our Society, of the injuries we sustained, and of the Province we now undertake; what remains therefore (since our Adversaries prepare Torments for me and not the Schools) but to prove the matter of Fact to you which Created so much Confidence in me, as to demonstratively show the sources of things. I would also exhort you, whom it concerns above all men, to take that care which Christ, the Church, your Country and Salvation requires of you; had I trusted in my Parts, Learning, Subtilty, Reading, Memory, and Challeng'd such a croud of Adversaries, I had been Vain and Arrogant, but I never regarded my self nor them, but considering the cause, I deem'd my self sufficient to uncloud the Sun at Noon Day; therefore pardon those heats of Zeal, which the honour of Christ, my King, and the invincible Truth have occasioned. Ye know* M. Tullius, *when* Roscius *did promise him a Victory, in case he would de-*

fend

ſend by dint of Argument, that Seven Hundred Miles could not be run in two days, did not only not fear the force and efficacy of Hortenſius *his Arguments, but even of thoſe that were his betters, the* Philippi, *the* Cottæ, Antonii, *and* Craſſi, *who gain'd to themſelves great honour in Rhetorick. Indeed there is ſome Truth ſo Tranſparent, that no Sophiſtry in words, nor Jugling in things can Eclipſe: Moreover, that is more manifeſt which we undertake, than that ſuppoſition of* Roſcius, *for if I can prove that there is a Heaven, that there are Saints, that there is one true Faith, that there is a Chriſt, the Victory is mine. May I not be then Couragious here? They may Martyr me, but they can never Baffle me, for I inſiſt on thoſe Doctrines which the Spirit hath Taught, which is never deceived nor overthrown. I beſeech you that you would uſe the means whereby you might obtain Salvation, as for the reſt I am not at all in ſuſpence, but that I ſhall receive from thoſe I Petition it of; if they will apply themſelves to ſtudy, call upon Chriſt and be diligent, they will certainly find out the Truth, to the Confuſion of its Adverſaries: in the mean while it behoves us, who are ſo firmly grounded, to take the Field with a magnanimous Courage. I draw the Curtain here, becauſe the reſt which I have to ſay is Dedicated to you.*

Farewel.

The

The Heads of the Reaſons.

1. *Holy Scripture.*
2. *The Senſe of Holy Scripture.*
3. *The Nature of the Church.*
4. *Councils.*
5. *Fathers.*
6. *Decrees of the Fathers.*
7. *Hiſtory.*
8. *Paradoxes.*
9. *Sophiſms.*
10. *All ſorts of Witneſſes.*

The

The Reaſons of the Challenge ſent to the Univerſities of England, *by* Edmund Campion.

ALthough there are Innumerable Arguments, to Demonſtrate our Adverſaries Diffidence in their Cauſe, yet not any one ſo Material as their Violation of the Divine Majeſty of the Holy Bible, which is the Authority I draw my Sword for, againſt Thoſe, who after they have contemned the Votes and Suffrages of all other Witneſſes, yet are reduced to that Non-plus, that they cannot ſubſiſt, unleſs they ſeize on SCRIPTURE, and deprive Her of her Stings. Indeed they do by their Actions inſinuate unto the World, as though they were driven into very dangerous Streights, and were reſolv'd in this ſo imminent danger of Shipwrack, to make their moſt Audacious Efforts for their Religions and their laſt. What induced the *Manichees* to reject the Goſpel of St. *Matthew*, and the *Acts* of the *Apoſtles*? Diſtruſt in their Cauſe. For at theſe Volumes they were Thunder-ſtruck, who denied Chriſt Born of the Virgin *Mary*, and who feigned that the Spirit deſcended from Heaven upon Chriſtians; when their *Paracletus*, a Diabolical *Perſian*, ſtarted up. Why did the *Ebionites* divorce the Epiſtles of St. *Paul*? Diſtruſt in their Cauſe: for theſe retaining their priſtin Grandeur, their Ancient, though Polite Imbelliſhments were antiquated; which they, forſooth, had newly reformed. What Inſtigated *Luther*, that curſed Apoſtate, to Cenſure the Epiſtle of St. *James* as Contentious, bigg with Pride and Arrogance inſipid, empty, and unworthy of an Apoſtolical Spirit? Diſtruſt in his Cauſe: For with this Particle of Scripture the Fiend was Wounded and Stabbed to the Heart, when he took up the Gauntlet for Juſtification by Faith only. What made *Luther's* Hell-hounds ſtrike out of the Authentick Canon *Tobias*, *Eccleſi-*

First Reaſon, Holy Scripture.

Aug. b. 28. *againſt Fauſt.* and *de* c. 2. *uti. cre.* cap. 3. Mat. 1. Act. 1.

Iren. l. c. 26. *Pref. on the Ep. of* Jam. v. *the book de cap. Bab. & Cent.* 2. *mag.* p. 5, 8 Jam. *Geneva Bible.* Tob. 12. Eccl. 15. 1 Matth. 12, 15.

Eccleſiaſticus, *Maccabees*, and many others, with the ſame diſguſt? Diſtruſt in their Cauſe. For with theſe Oracles they were moſt Eloquently reprimanded as often as they diſputed of Guardian Angels, of the Liberty of free will, of the Faithful departed this Life, and the Interceſſion of the Saints. But is it ſo? Is there ſo great Infidelity, ſo great Confidence? when the Foot-ſteps of Antiquity and Authority are imprinted in the Church, Councils, Popes, Fathers, Martyrs, Empires, Peoples, Laws, Univerſities, Hiſtories; by Scripture, they are reſolved to put an end to Controverſies, and Imbowel its very Body their only Buoy to Poſterity, exenterating its moſt goodly and ſpecious parts. For the ſeven Books of the Old Teſtament (to connive at ſmall things) were ſpew'd out by the *Calviniſts*, and the Epiſtle of St. *James*, and five others by the *Lutherans*, with the like Hickups of indigeſtion; about which there was one while a Controverſie. To theſe our Modern *Preſbyterians* add the Book of *Heſter*, and in a manner, the Three Chapters of *Daniel*, which the *Anabaptiſts*, their contemporaries, long ſince Hiſs'd Out and derided. How modeſtly did St. *Auguſtine*, who concluding his Holy Catalogue, did not lay down the *Hebrew* Alphabet for a Rule as the *Jews* did, nor a private Spirit, as the Sectaries did, but, that Spirit which Chriſt infuſed into his Church, which Church indeed is the Truſtee of this Legacy; not the Teſtatrix as ſome Hereticks do object: This Truſt the Council of *Trent* embraced, and was challenged by more Ancient Councils. The ſame St. *Auguſtine* could not draw into the Scheme of his knowledge why the Book of Wiſdom, which is now, and was then in force as Authentick and Canonical, both by the Suffrages of the Church, Succeſſion of Ages, by the Teſtimony of the Ancients, and Inſpirations of the Faithful, ſhould be ſtruck out of the Canon with a Raſh and Unadviſed Cenſure. What would he ſay now, if he ſhould have ſurvived ſo many *Lutheran* and *Calviniſtical* Artificers of the Bible, who with their Polite and Elegant File have extenuated the Old and New Teſtament; neither have they excluded the Book of Wiſdom only, but many others out of the Canonical Predicament. That whatſoever came not from their Anvil,

viz. Baruch, Tobias, Judith, Wiſdom, Eccl. 2. Mach. *New Teſt.* *Ep.* Jam. *Ep.*1o Heb. *Ep.of* Jude. *Ep.*2*of* Pet. *Ep.*2.*and*3. *of* Joh. *Lutherans in Pref.Magd.* *St.* Aug. c. 2. c. 4. Kem. *in exam.of the Council of* Trent, *ſer* 4. *Chr.giſt.* B. 2. c. 8. *Ser.* 4. *v.* Melch.*Can.* B. 2. *de Lo.Th.* c. 9. 10. 11. *de pred. Sanct.*

vil, that by a Phrenſical Decree was ſpew'd out as Monſtrous and Abortive. To this ſo Dire and Unconſecrated a Sanctuary, who have recourſe to, they indeed, although they are extolled in the mouths of their Scullions, do make Sale of their Benefices, Declaim againſt Catholicks in their Sermons, prepare Axes, Racks, Tormentilio's, and Croſſes, yet they have been overcome, abject, diſgrac'd, vanquiſh'd, and defeated; foraſmuch as having paſſed their Sentences as Authoriz'd Judges, they obliterate Scripture it ſelf, if any part agrees not with their Stomach; who is there even ordinarily Learned would fear ſuch Rabbet-like Enemies? Which Enemies, when they are beſieg'd by a Ring of ſuch Learned men as we are, will run to their old wiles, as it were to Familiar Devils, and ſhould not be Entertain'd with Victorious Hummings, but Diſgraceful Hiſſings. I ask of them, for inſtance, By what Right they Maim and Rend the Body of the Bible? They anſwer, They do not cut out the true Scriptures, but cull out the Suppoſititious. Who is their Judge? The Holy Spirit. For this anſwer is preſcribed by *Calvin*, that he might eſcape the Sentence of the Church, by which Spirits are tryed: Why therefore do you torment one another, when all glory in the ſame Spirit? The Spirit of the *Calviniſts* receive Six Epiſtles, which do not pleaſe the Spirit of the *Lutherans*; yet both truſted in the Holy Spirit. The *Anabaptiſts* term the Hiſtory of *Job* a Fable, interwoven with Comical and Tragical Laws: How do they know? The Spirit teaches them ſo. *Caſtalio* a Debauch'd Raſcal, eſteem'd the Myſtical Song of *Solomon*, which the Catholicks admire as the Paradice of the Soul, as the hidden Manna, as Rich delights in Chriſt, no more than a Song on his Miſtriſs, a Love-colloquie, with the Ladies of the Court. Whence did he draw it? From the Spirit. In the *Revelation* of St. *John*, where every point doth expreſs ſomething Magnificent and Lofty, as St. *Jerome* ſays; yet *Luther*, *Brentius*, and *Kemnitius*, curious Criticks, deſire it ſhould be Authoriz'd: Who would they ask? The Spirit. *Luther*, with a Prepoſterous Zeal, places the Four Evangeliſts by themſelves, and preferring them before the Three Epiſtles of St. *Paul*, doth moreover Decree that the Goſpel of St.

Hiſt. Sen. l. 7.

Pref. on the Can.

Ep.s Paul *Pref. on the* Apo.

Pref. on the New Test. *John* ſhould be denominated True and Singular; and good Reaſon for it, becauſe in it he made the Apoſtles partakers of his Contentions: who teach'd him ſo to do? the Spirit. But yet that Frier did not ſcruple to touch the Goſpel of S. *Luke* with a petulant ſtile; becauſe the good Works of Vertue are too often commended in it. Who told him ſo? The Spirit. *Theodorus Beza* dared to Traduce that Myſtical Expreſſion out of the Twenty Second Chapter of St. *Luke*: *This is the Cup, the New Teſtament in my Blood, which (Cup) ſhall be poured out for you*, as Corrupted and Depraved, becauſe theſe Sentences admit of no other Expoſition than of the Wine of the Cup, being chang'd into the real Blood of Chriſt: who told him ſo? the Spirit. Laſtly, when every one intruſts all things to his Spirit, they do aſperſe the Holy Spirit with horrible Blaſphemy; whoever doth theſe things, do not they betray themſelves? are they not eaſily Confuted? are they not bridled and reſtrained without difficulty by a Conſiſtory of ſuch Learned Men as you are, O! ye *Academians*? May I fear to diſpute with thoſe who have not only with the moſt Treacherous Infidelity laid hands on Humane Writings, but Divine? I paſs by thoſe things which they have miſconſtrued, although I can accuſe them of things inexcuſable. I ſubmit that to my Friend *Gregory Martin*, who is Skilful of Languages, who will perform it more Learnedly and Accurately than I; and to others (who as I am inform'd) have it on the Anvil: I Proſecute Crimes more heinous and of a worſe nature: I have found out Learned Banterers, who with raſh Incurſions have Invaded Gods Prerogative, and in many places have inveighed againſt it as Corrupt, Imperfect, Falſe and Surreptitious: Some parts they have Corrected, ſome they have Carped at, and ſome they have Rooted out quite: Hence all the Turrets which they were Fortified with were chang'd into *Lutheran* Spirits, as it were into Caſtles of Phantaſms, that they ſhould not be Gravell'd when they ſhould Quote the Scriptures, infeſted with their Errours, which indeed they can no more clear themſelves of, than Sup the Sparks, or Eat the Stones.

Luke 22. cap.

For this Cauſe my firſt Reaſon was Vehement and Juſt, that when it had delineated our Adverſaries party, deſperſed and vaniſh'd,

niſh'd, it might add Courage to all Chriſtians who exert their Wits in theſe Studies, to Fight for a Crown of Glory againſt the reſidue of our overthrown Enemies.

The Second Reaſon.

The Senſe of Holy Scripture.

ANother thing which hath inflamed me to a Combat, and to bring ſuch Ammunition, Muſquets, and Blunderbuſſes with me, is our Adverſaries policy (big with Fraud, and barren of Prudence) in explaining the Scriptures; preſently ye will touch at this (ye Philoſophers) and therefore I ſought out you for my Auditors. We ask of our Adverſaries, for inſtance, who they follow? what new Sect they entered into, that they exclude Chriſt out of the Myſtical Supper? If they Quote the Goſpel, we appeal to it; the words with us are, *This is my Body, this is my Blood*, which expreſſion ſeem'd ſo prevalent with *Luther*, that he deſired to be a *Zuinglian*, becauſe in that point he could be prejudicial to the Pope, yet being taken and bound, in the concluſion did yield, and acknowledged Chriſt to be really preſent in the Holy Sacrament, not leſs againſt his will, than the Devils heretofore being overcome with Miracles, called upon the Name of God. Let it be ſo, we treated of the Scripture before, the Controverſie now is on the Senſe of Scripture; we will ſearch out this from the following words, *My Body which is given for you, my Blood which ſhall be ſhed for you*, as yet *Calvin*'s ſide is the hardeſt, ours is eaſie and plain; what would ye have more? Search the Scriptures; ye ſay well, the Scriptures agree; St. *Paul* is for us: The Words, Clauſes and whole Connexion do reverently repeat the Bread and Wine, a ſingular Miracle, Heavenly Food, Fleſh, Body and Blood. There is nothing enigmatical, nothing overclouded with obſcurity of words, yet our Adverſaries perſiſt, neither do they make an end of Bantering; what do we do? Antiquity may be heard I think, and Antiquity of time may bring forth that which we cannot ſee betwixt one another,

other, they do not bring it, they ſay they are betrayed, they call the Scripture pure, they are averſe to mens Comments on it as treacherous and diſingenious; we urge the Word of God, they obſcure it; we call Saints to witneſs, as Interpreters, they withſtand them; in fine, ſo they order it, that unleſs you will ſide with the guilty, you muſt not give your judgment at all; and ſo they behave themſelves in every Controverſie they undertake, of infuſed Grace, of inherent Juſtice, of the viſibility of the Church, of neceſſity of Baptiſm, of the Sacraments and Sacrifice of the Maſs, of the merits of the Juſt, of Hope and Fear, of the diſparity of Sins according to their aggravations, of the Authority of *Peter*, of the Keys, of Prayers, of Evangelical Myſteries, and ſo of other things: And we Catholicks have cited a great many weighty Texts of Scripture, and diſcuſſed them in Books, Colloquies, Churches, they have eluded them; we have hinted on the Commentaries of Greek and Latin Writers, they have winked at them; what then? Dr. *Martin Luther*, or certainly *Phillippus*, or to be ſure *Zuinglius* hath faithfully publiſhed it, or without doubt, *Calvin* or *Beza*. Can I think any Bodys Noſe ſo ſtopt as not to ſmell out this deceit, wherefore I confeſs I ardently deſire the Univerſity Schools, that openly I may raiſe thoſe accompliſh'd Souldiers out of their Ambuſh, not to charge them in the hundredth part with my force, for alas! what is mine, but defeat them with the Prevalent and Invincible Truth.

The Third Reaſon.

The nature of the Church.

WHen the name of a Church was heard the Enemy grew pale, yet I have deviſed ſomething which I would have you conſider, that you might know the ruine and decay of Falſhood; you are ſenſible that in the Scriptures both Prophetick and Apoſtolick, there is an honourable mention made of the Church, that 'tis called the Holy City, the Fruitful Vine, the

the High Mountain, the Direct Way, the only Dove, the Kingdom of Heaven, the Spouſe and Body of Chriſt, the Firmament of Truth, that Aſſembly in which Chriſt hath infuſed all things neceſſary to Salvation; againſt which Catholick Church the Gates of Hell ſhall never prevail: that which whoſoever oppoſes, although he Preaches Chriſt with his mouth, does no more injoy him than the Publican or Gentile; he dares not contradict me with his roaring, he would not ſeem to reſiſt the Church which the Scripture ſo often Commemorates, he hath craftily retained the name, he has carried the day by his definition of it, for he hath delineated a Church with theſe Properties, which may be hidden quite, remov'd from the ſenſes, and Phœnix like, may be expos'd to view at a certain time to a very ſmall number; and thoſe ſupernaturally inſpir'd, they may comprehend her Body, Air-like, in their underſtanding, and may diſcern the Members of her Society, with the ſubtile Eye of the Intellect, as they may Cuckows Perſecuted and Deſtroyed by their Young ones. Where is your Candour? Where is your Sincerity? What Scriptures, What Interpretations, what Fathers draw out ſuch a Church with their Pencil? There are Epiſtles of Chriſt to the Churches of *Aſia*, of *Peter*, of *Paul*, *John*, and other Epiſtles to divers: There are many Churches in the *Acts* of the *Apoſtles* begun and propagated, what are theſe? Are they viſible to God alone and holy men, or to Chriſtians of all ſorts, but Neceſſity hath no Law: For how is it after 15 Ages, they find no Town, Village, or Houſe, hath imbibed their Doctrine, until that Diabolical Monk had Debauch'd a Devoted Nun by Inceſtuous Matrimony, or *Zuinglius* the Fencer had Plotted againſt his Country, and the Stigmatiz'd Vagabond had ſettled at *Geneva*; they are compell'd to expoſe a Church to view in Caves, if they will have one, and Adopt them Sons which they never knew, nor ever any man ſaw, unleſs they trace the Foot-ſteps of their Anceſtors, who are plainly demonſtrated to have been Hereticks, as *Aerius*, *Jovenianus*, *Vigilantius*, *Helvidius*, *Iconomachi*, *Berengarius*, *Waldenſes*, *Lolhard*, *Wickliff*, *Huſs*, from which ſeveral Poyſonous Fragments of Opinions went a begging; don't you wonder

Apoc. 2. *Pſal.* 7. *Iſa.* 2. 35. *Cant.* 6. *Mat.* 13. *Epheſ.* 5. 1. *Cor.* 12: 1. *Tim.* 3. *Jo.* 14. *Mat.* 16. 18 *Cal. Inſt.* l. 4. *Ca.* 1. *Num.* 2. 3. *Apoc.* 1. 2. 3. *Act.* 8. 10. 11. *Seq.* *Luther.* *Calvin.*

Henry Pantal. in Chro.

wonder if I did not fear thoſe Meteors, which if I can but come to the day-light I will eaſily diſpel, for this is our time for Diſputation: Tell me, do you ſubſcribe to the Church which flouriſhed in Ages before? Yes. Let us then ſurvey Nations, Countrys and Times, in our mind.–To what? To the Congregation of the Faithful, of whom their Names are not known, but 'tis evident there are a great many; how is it evident? by God. Who promulgated it? We who are divinely inſpired: They are Stories; how can I believe them? If you are fervent in Faith you ſhould know this, ſo as to live by it.

When you, my Advocates, behold theſe wiles,
Can you through modeſty refrain from ſmiles!

That all Chriſtians be enjoyn'd to incorporate themſelves into this Church, and beware leſt they be killed with the Sword of the Spirit; to Worſhip Peace in the Houſe of God, to truſt to this Pillar of Truth, and lay aſide all Controverſies about it, and from henceforth to be caſt out as *Gentiles*, ſo many men to be bound in Chains whereſoever ſhe is: Who do theſe belong to? that only thing is in ſuſpence; where, where is their Church? She is reſerved for Saints only, and thoſe that are Predeſtinated for Salvation; how is it? That if any one will Lampoon the Government he may be abſolved from the offence, ſo that he fall into the *Presbyterian* Perſwaſion, and Apoſtatize from the Church. When I found my Adverſaries to inſinuate ſuch things, which was a Cuſtom in no Age of the Church before, I was an Orphan to the thing, yet put in a word for need, and comforted my ſelf with your Wit and Judgment, and promiſed my ſelf ſo to do, until by their own Conceſſions you would diſcern their Stratagems; and then as Ingenious and Impartial Judges, turn their Snares laid againſt us upon themſelves.

The Fourth Reaſon.

A Weighty Query there was in the Infancy of the Church concerning Lawful Ceremonies, which has diſtracted the minds of a great many, which now by the Congregated Council of Apoſtles and Elders is ſolved; the Sons believed their Fathers, the Sheep their Paſtors, commanding them in theſe words, It hath pleaſed the Holy Ghoſt and Us. The Four General Councils which were of ſo great Authority, that before a Thouſand years a ſingular Honour was paid to them as to the Scriptures, were followed for the rooting out of Hereſie, which in divers places ſprung up in thoſe ages. I will not wander any farther, for even at home, the ſame Councils have their reſpect and value in the Parliaments of this Kingdom; I will cite theſe things, and call thee to witneſs, O my dear Country *England*, as thou doſt reverence thoſe four General Councils, ſo do thou pay Supremacy to the Biſhop of *Rome*, Succeſſor of St. *Peter*. Scan the bloody Sacrifice of the Body and Blood of *Chriſt* on the Altar, beſeech the bleſſed Martyrs, and all the Heavenly Saints, that they may pray to *Chriſt* for thee: Reſtrain the feminine Apoſtates from Whoring, and publick Inceſt. Moreover, I do eſpouſe the Councils of other times, and namely that of *Trent*, as equally authentick with the Goſpels, and when occaſion ſerves, I will prove it. Being fortified therefore with the ſtrong and exquiſite ſafeguard of Councils, why ſhould not I enter the Field, when I ſee where my adverſary will incommode himſelf? Moreover I will produce moſt evident demonſtrations that cannot be wreſted, and axiomes that cannot be deny'd; perhaps they'll endeavour to prolong the day with a circumlocution of words; but by ingenious men, if I knew them well, neither Eyes nor Ears would be prepared for them: which if any one ſhall be ſo mad as to oppoſe himſelf againſt the Sena-

Councils.

Act the 15.
Greg. l. 1. Ep. 25.

Greg. 1. Ep. 24.
An. 1. Eliz.

Conſt. c. 5.
Eph. Conte in Eptoneſtorum. Nic. Can. 14.
Chal. Act. 11. Nic. Conc.
Apud. Sec. l. 1. c. 8. v.
Chalc. Can. 4. 15. & 23.

tors

tors of the whole World, those great beyond exception, Holy, Learned, and Ancient. I will willingly behold his Face, who when I shall demonstrate things to you, will leave the rest to your judgment: In the mean while I'll admonish you: He that in a full Council rightly and duely Summoned, abrogates any thing of weight or moment, seems to me to be a man of no Conduct, no Wit, and not only unskilful in Divinity but Policy: If ever the Spirit of God illuminated the Church, that was the time of sending down the Deity, when the Religion, Maturity, Knowledge, Wisdom and Dignity, of all the Churches in the World, concentred in that City: and all means used, both Divine and Humane, to search out the truth, when they might implore the Spirit to Establish it wholesomely and prudently. But now there appears some head of an Heretical Faction, he steels his Forehead, bears the Nose of a Rhinoceros, and scurrilously treats his Judges; what Sports, what Pranks will he show? up starts *Luther*, who could say he preferr'd himself before the Councils? The Suffrages of two good and Learned men, (*viz.* his and *Philips*) were enough in case they agreed in the name of Christ; O *Circles*! *Kemnitius* is found out, who examin'd the Council of *Trent* according to the approbation of his own giddy Brain; what did he gain by it? Disgrace; whereas he, unless he had been cautious, had been Buried with *Arrius*. The Council of *Trent*, by how much the older it grows, so much the more it daily and yearly flourishes. Good God! What variety of Nations, what choice of Bishops in the whole World? What Splendour of Kingdoms and Commonwealths? What Marrow of Divines? What Sanctity? What Tears? What Fastings? What Academical Flowers? What Tongues? How great Subtilty? How great Labour? What Infinite Reading? What fruitfulness of Virtues and Riches adorn'd the Sacred Tabernacles? I heard the High Priests rejoycing, and amongst them *Anthony* Arch-bishop of *Prague*, by whom I was ordain'd Priest, the most Eminent and Prudent men that have been in that School this many years, so that they could receive no better a kindness of *Ferdinand Cæsar*, to whom they were much obliged, than that they came Legats out of

Cap. de Baptis.

Pannonia,

Pannonia, and return'd with this gratuity, *Aluimus vos in Schola optima*, being invited hither for the Publick Faith: Why did not our Adverſaries come and contradict them, againſt which they Croaked like Frogs out of their holes: They ſay to *Huſs* and *Jerome*, that they broke their promiſe; Who did? The Members of the Council of *Conſtance*; 'tis falſe, for they made none, neither had *Huſs* been burn'd in the Hand, but that he was a man perfidious and turbulent, recalled from baniſhment, which *Sigiſmund* the Emperour publiſhed an Edict for, when he was condemned to dye, but the Articles being violated he loſt all hopes of his pardon: Head-long Malice deceived *Huſs*, for being commanded when he had diſperſed his Tragedy in *Bohemia* to reſide at *Conſtance*, he deſpiſed the Prerogative of the Council, and demanded ſecurity of *Cæſar*. *Cæſar* ſigned it, the Chriſtian World re-ſigned it, which was greater than *Cæſar*. The beginning of Hereſie could not taint the mind, it periſhed, but *Jerome* of *Prague* came privately to *Conſtance*, protected by no body, appear'd before them, ſubmitted, and was received graciouſly, he went freely where he would, he was pardon'd, he abjured Hereſie, relaps'd, and was burn'd. Why do they ſo often agitate one example of ſix hundred. Let them read well the Annals. Did not *Martin Luther* himſelf, that ſcandal of God and Man, prefer *Auguſta* before Cardinal *Caietan*, and often counterfeit the Letters of *Maximilian*. And again in the caſe of *Wormatius*, when he had offended *Cæſar*, and many other Princes of the Empire, was not he ſafe by *Cæſars* word; at laſt, did not the heads of the *Lutherans* and *Zuinglians*, *Charles* the Fifth being preſent, an Enemy to Hereticks, Lord and Conqueror, did not theſe, a treaty being made, Exhibit their Penitent Confeſſions to the Synod, and they went away ſafe? No other ways had the *Trent* Summons provided very ample Propoſals to our Adverſaries, but they would not make uſe of them; notwithſtanding, 'tis boaſted of in Corners, that I ſeemed wiſe when I could pronounce 3 *Greek* words; he leaves the moſt faithful way of Interpretation who puts a linguiſt in the place of a faithful Judge; ſince they ſo love the Salvation of Souls as to grant the like liberty to the Catholicks. We

Joan. Huſs.

Hieron. Prag.

An. 1518.

An. 1521.

Auguſtana Confeſſio.

v. the Council of Trent.

do not do what *Huſs* did, we fly unto Court at the word of a Prince: But where I began there I'll end, mine are general, firſt, laſt, and intermediate Councils, with theſe I'll fight; my Adverſaries may expect a Dart from my Bow, which they can never pull out. Let Satan be overthrown, let Chriſt live.

The Fifth Reaſon.

Fathers.

AT *Antioch*, in which the noble Sirname of Chriſtian was firſt aſſumed, did the Doctors, Eminent Divines, Prophets and renowned Preachers flouriſh: Of this ſort God beheld poſterity, the *Scribes* and *Magi*, the Learned in the Kingdom of God, ſearching out things new and old; propheſying of Chriſt and *Moſes*, what a heinous thing it is to hiſs at ſuch good men, and maliciouſly extol evil? my adverſaries hiſſed, why ſo? becauſe they have exploded a Learned *Scribe*. When I found that true, I deſired the Field ſingly, not that ſporting one, which the Rabble Skirmiſh on (*viz.*) the Street, but a large Campaigne, Foot to Foot, a Giant with a Dwarfe, but if the Fathers ſhould chance to be in ambuſh, the Fight is ended: they Fight as much for us as *Gregory* the 13*th*, that moſt Loving Father of the Sons of the Church: For to connive at many different Proofs which may be gathered out of the Monuments of Antiquity, they do Poſitively and Affirmatively defend the ſame Faith; they do fully and diſtinctly explain thoſe Volumes which we Patronize, and Induſtriouſly defend that Religion we profeſs. There is a twofold Hierarchy, which teaches us in what Claſſis Rites and Ceremonies are: This thing Prickt *Luther* ſo much that he thought of his Works in his Dreams and Viſions. *Cauſeus* imitating his Father, a *Terrefilius* of *France*, did not bluſh to call this *Dionyſius* a doting old Man, altho' an Apoſtle of a good Family. *Ignatius*, was offended at the *Centuriators* and at *Calvin*, in that he eſteemed of him as the ſcum of the Earth, his Works as diſfiguring

Act. 15.
1. *Cor.* 12.
Eph. 4.
1 *Cor.* 14.
Mat. 13. 23.

S. Dion Areo Pa. concerning which V. *Adon Treu. in Martyrol. Adon. Turon. Syng. Suid. Metap Comment. in.* 1. 13. 17. *Deut. Item in Cap. Bab.*

Dial. 5 & 11.
Cen. 2. *ca.* 10
Inſt. li. 1. *ca.* 13. *nu.* 29.

guring Moles and meer Songs. *Ireneus* publiſhed ſomething Phanatical to the World, in the Judgment of Cenſors. *Clemens* the firſt Inventor of Coverleds, Midwifed into the World Tares and Dregs. The reſt of the Fathers of this age were men of an Apoſtolical Spirit, but left to their poſterity Blaſphemies. *Tertullian* they greedily ſnap at, what they learn from us, they indigeſtedly ſpew up again; but they ſhould have remembred the Book of Preſcriptions, which touch'd the Sectaries of our age ſo much was never called in. How well did *Hippolitas* Biſhop of *Portua*, Divine the ſtrength of Antichriſt and *Luthers* times? therefore they term him a young Writer and a Conjurer. The *French* Critick and the *Magdeburgecy* term *Cyprian* the Glory and Honour of *Africa*, one ſtupid and not Divinely inſpired, and a Corrupter of repentance. What did he receive? he wrote of Virgins, of Sins, of the unity of the Church, with many other Tracts of the like nature, and Epiſtles to *Cornelius Romanus* the High Prieſt, and if Faith be not applyed to this Martyr, *Peter Martyr*, *Vermilius* and his Confederates can be accounted no better than Adulterers and Sacrilegious perſons. And not to inſiſt longer on particulars, all the Fathers of our Age are condemned, for they are they who would have corrupted the Doctrine of the Penitent Myrrh Tree; by what means? for the Auſterity of the Canon, which was vigorous at that time, did in abundant manner diſpleaſe this plauſible Sect, who delighted more in Couches than in Temples, in tickling their Voluptuous Ears, and in ſowing Pillows to their Elbows. What did the next Age? How did they offend? *Chryſoſtome* and thoſe Fathers did foully obſcure the Juſtice of Faith; *Nazianzen* whom for honours ſake the Ancients called a Divine, *Cauſaus* being Judge, was a lyer, and knew not what he ſaid; *Ambroſe* was bewitched by an Evil Spirit; *Hierome* was equally damned with the Devil, injurious to an Apoſtle, blaſphemous, wicked, impious. One *Calvin* with *Gregory Maſſovius*, is worth a hundred *Auguſtines*, a hundred; they are few, *Luther* prefers himſelf before a Thouſand *Auguſtines*, a Thouſand *Cyprians*, a Thouſand Churches. I think it needleſs to protract the time longer; but who inveighs againſt theſe? who wonders at theſe,

Cen.2.cap. Vide cen. 1. li.2.cap.10. & ſequi.

Lib.de præſcri.con.hær.

Orat.de conſ. ſecul.

Fuel.&c.

Cauſſ.dial. 8. & 11. Cent.3cap.4.

Cent.3.ca.4.

Canones Pœnitentiæ veteres.

Ezech.13. Præf.in cent.

Dial. 6.7 8.

Beza in Act. Apoſt. ca.23. Stancha.li.de. Trin.

Lib.contra Henr.8. Reg.Angl.

Optatus, *Athanasius*, *Hilary*, *Cyril*, *Epiphanius*, *Basil*, *Vincentius*, *Fulgentius*, *Leo* and Pope *Gregory*, as puffed up with Pride? Although we will grant a just defence to unjust things, yet we have the Fathers ready to stand by us, and lay new Irons in the fire to suppress them by force, and therefore they are stomach'd; for they which have refused to fast at set times, how can they follow *Basil*, *Nazianzen*, *Leo*, *Chrysostome*, who have published so many Sermons concerning *Lent*, appointed Vigils and Feasts as accustomed things; they that have sold themselves to Gold, Lust, Gluttony, and Ambitious Prospects, to do Wickedly, cannot be friends to *Basil*, *Chrysostome*, *Jerome*, *Augustine*, whose excellent Books of the Discipline of the Monks, of their Rules and Morals, are worn out; they who have captivated the understandings of men, who have brought Persecutions on the Christians, who have burned the Relicks of the Saints, are they acceptable to St. *Austin*, who in his Three Books of Free-will, of the care for the Dead, of the Miracles and Monuments due to the Memories of Martyrs, hath printed the select heads and Sermons of his most noble indeavours. They which pretend Faith by their Fallacies, are not they angry with *Augustine*, who wrote an excellent Epistle against a *Manichee*, where he acknowledges himself to assent to antiquity, agreement to the Fathers, Succession of Pastors, and to that perpetual Church which only owns the name of Catholick amongst so many Heresies. *Optatus* Bishop of *Millain*, Excommunicated the *Donatists* out of the Church, he accuseth them of Heresie, by the Decree of *Melchiades*; he clears the Priesthood, he proclaims to the world the barbarous indignities and contaminations offered to the Eucharist and Chrisme; he is amazed at their Sacriledge and abused Altars, on which the Members of Christ are born, and their polluted Cups which contained the blood of Christ. What do they think of *Optatus*, (I desire to know) whom *Augustine* makes mention of as a Venerable and Catholick Bishop, Contemporary with *Ambrose* and *Cyprian*, whom *Fulgentius* denotes as a Holy and Faithful Interpreter of St. *Paul*, not unlike to *Augustine* and *Ambrose*. They sing the Song of *Athanasius* in Churches. Is not he a grave Author who commended *Antonium Eremitam* the *Ægyptian* Hermit, for his accurate Book? And

Lib. 22. de ci Dei ca. 8. & ser. de diver. 34. & sequ.

Con ep. Maquin vocant funda. ca. 4. Parmen.

Li. 1. cont.

Li. 2.

Li. 3.
Li. 6.

Ang. li. 1. cont. parmen De unit. cap. 16. de Doct. Christ. cap. 40. Fulgens B. Sec. to Monim. v. Ep. Synod. Alex. to Felix.

And by that means he was called to the Synod of *Alexandria*, by the Decree of the Apoſtolical Chair, to wit, St. *Peters*. *Prudentius* in his Hymns, how often doth he ſing to thoſe Martyrs whom he praiſed? will they approve of this? *Jerome* writes for the relicks of the Saints and their honours againſt *Vigilantius*, againſt *Jovinianus*, for *Cælibacy*, will they ſuffer this? *Ambroſe* honoured his Tutors *Gervaſius* and *Proteus* with an Immortal Fame; to the ſhame of the *Arrians*: ſo that the Holy Fathers pay an *Encomium* of praiſe to him, which deed God has not Graced with one Miracle, will they therefore wiſh well to St. *Ambroſe* for the future? *Gregory* the Great, our Apoſtle certainly ours, and by that Title odious to our adverſaries, the Blind Zeal of *Calvin* denies to have been brought up in the School of the Holy Ghoſt, becauſe he termed Images the Books of the unlearned. My time will fail me if I ſhould number the Epiſtles, Sermons, Homilies, Tracts, Controverſies of the Fathers, which without delay, weightily, and politely confirmed our Catholicks Opinions; as long as they were to be bought at the Bookſellers, in vain were our Books prohibited, in vain were the Sea-ports ſtopp'd, in vain were our Houſes, Boxes, Cheſts and Trunks ſearched; in vain were ſo many Wars proclaimed at the Gates, for there is no *Sanders*, nor *Allen*, nor *Stapleton*, nor *Briſtow*, can proſecute theſe new Dreams better than theſe Fathers I have quoted; taking a proſpect of theſe things I was inflamed, and deſired the Field, in which whereſoever our Adverſaries turn themſelves, unleſs they yield the glory to God, they ſhall be overthrown; they admit of the Fathers, taken, vaniſh'd, nothing. It happen'd when we were Novices *John Jewel*, Eminent amongſt the *Calviniſts* of *England*, challeng'd with Vain-glorious Sarcaſms the Catholicks at St. *Pauls*, *London*, crying out, *Show me the Fathers which flouriſh'd the firſt ſix hundred years*. Some worthy Perſons embrac'd the propoſitions, who were baniſh'd from *Louvain*, and environ'd with difficulties, by means of the vitiouſneſs of the Times. I dare to ſay, he has done more good to the Catholicks by that diſingenuity, ignorance, knavery and impudence which our writers have diſcover'd, than any one in my mind ever did, who took up the Cudgels

Vide ep. D. Am. ad Epiſ. Ita. Item. ad ſo. li. 10. ep. 85. Item Item. ſer. 91 Au. li. 22 de Ci. Dei. ca. 1. Gre. Turo. li. de glor. mar. cap. 46. Metaphraſt. Inſt. li. 1. cap 11. nu. 5.

Cudgels for the Church of *England*: An Edict was always on the Gates, leſt thoſe Books which came out in a hurry could not be had. They which manag'd this buſineſs were convinc'd that the Fathers were Catholicks, *viz.* ours. *Lawrence Humphrys*, who had receiv'd a mortal wound to him and his Party, notwithſtanding he had ſupported *Jewel* in other things, now aſpers'd him with unadviſedneſs, that he had admitted of the approbation of thoſe Fathers, whom he had nothing to do with, nor ſhould not have mention'd them without turning them over. We ask *Matthew Tobias*, who now domineers in the Pulpit, whom we choſe out for his good Learning and ſeeds of Virtue, and well read in the Fathers, whether they confirm'd theſe things or no; he anſwer'd ingeniouſly they did not, neither will any ſay ſo that read them: This is very true, for neither he nor *Matthew Hutton*, although a man of a hundred, is ſaid to have conſulted the Fathers, nor I believe any of our Adverſaries who ſay ſo. So far I can go into the Field againſt thoſe who do as 'twere ſtop their Ears; either they will be compell'd to bear the Eternal Reproach of their Cauſe, or refuſe the Fathers, or appeal to them: If one, they fly, if another, they are gravell'd.

Jewels Life.

The Sixth Reaſon.

Decrees of the Fathers

IF they had that Courage or care, that chiefly ought to be in them, *and ſearched the Scriptures*, the Holy Fathers, had *Cæſar* like, been Triumphant; by whoſe labour and coſt the Bible has been Tranſlated into ſo many Languages, and carried into ſo many Nations; in their dangers and torments ſnatch'd out of the flames; by their labours and watchings all things are reveal'd as clear as the Sun; they have been day and night intent on the Holy Scriptures, publiſhed it with the Opinions of all, they have wrote large Volumes of Scripture, they hunger'd and thirſted; at length being expert in Holy writ, they came

to

to a decrepit Old Age: Which if they frequently argue alſo from the authority of our Anceſtors, Practice of the Church, Succeſſion of Popes, General Councils, Apoſtolical Traditions, Blood of Martyrs; from the Edicts of Kings, from Viſions and Miraculous Aſpects, yet all theſe do contain Teſtimonies of Holy writ; this they preſs for, this they ſubſiſt in, this Armour do their Couragious Captains uſe themſelves to, to defend the City of God againſt all Aſſaults. How much more do I admire at my Adverſaries, who object againſt want of Scripture in full Scripture; ſo far they ſay they adhere to the Fathers, as they agree with the Holy Scripture; do they ſpeak according to their mind? Then I'll take care they ſhall go arm'd with Chriſt, the Apoſtles, Prophets and all Scripture, the moſt famous Men, moſt Holy Fathers, and moſt Ancient Fathers, *viz. Dionyſius*, *Cyprian*, *Athanaſius*, *Baſil*, *Nazianzen*, *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auguſtin*, and *Gregory* the *Roman*. Let that Faith Reign in *England* which theſe courteous Fathers ground on the Scriptures of Scriptures; what they bring we'll bring, whom they counſel we'll counſel, we'll infer what they infer, content: Say, *let it be ſo*, but you ſay no, unleſs they explain it right; *what is this right* explanation? According to our pleaſure. Are not you aſham'd of this Labyrinth? Therefore my hope is in the flouriſhing Univerſities, where I ſhall be accompanied with thoſe who won't inſpect theſe Controverſies with a groſs judgment, but an accute one, and weighing theſe trifling anſwers will gladly wait this day at Camp, while I ſhow forth the Church againſt the forces of unarm'd Beggars.

The Seventh Reaſon.

ANcient Hiſtory does diſcover the face of an Ancient Church. This I dare do. Certainly the moſt Ancient Hiſtorians which our Adverſaries inſiſt upon, are in a manner numbred *Hiſtory.*

Instit. libr. 4. cap. 2 nu. 3. & in epist. ad Sadol.

numbred here, *Eusebius*, *Damasus*, *Hierome*, *Ruffinus*, *Orosius*, *Socrates*, *Sozomenus*, *Theodoret*, *Cassiodorus*, *Gregory* the *Turonian*, *Vsuardus*, *Regino*, *Marianus*, *Sigebert*, *Zonaras*, *Cedrenus*, *Nicephorus*. What do they say? they tell our Progress, our Praise, our hard Fortune, they speak of our Enemies; yea truly that you may observe diligently those who separate from us with a mortal hatred, *Phillip*, *Pantaleon*, *Funccius*, *Magdeburgici*, who when they apply'd themselves to write either the Chronology, or History of the Church, unless they could collect the actions of us, or our Enemies, let slip five hundred years without one Argument. With these revolve the peculiar Historians of certain Nations, who have search'd out the actions of all people very nicely and censoriously; these having got what they aim'd at, endeavour'd by all means to improve it, and who are not silent truly in their dainties, Coat-sleeves, Dagger-hilts, Golden-spurs, or such toys, if they are in the fashion; and truly, had any thing in Religion chang'd or degenerated from its first Principles there would certainly some one of them Commemorate it: But no one at all either of a good or bad genius towards us hath discover'd the thing, or so much as signify'd it. For instance, our Adversaries grant, (neither can they do otherwise) that the Church of *Rome* was sometime Holy, Catholick and Apostolick; moreover it deserv'd this Encomium from St. *Paul*,

Rom. 1. v. 8. Rom. 1. v. 9. Ro. 15. v. 29 Rom. 16. v. 19. Act. 28. 1 Pet. 5. v. 13. Hieron. in ca. script. Eccl. & Papias apud Ens. 2. hist. 15. Phil. 4 v. 3. Ire. lib. 3 ca. 3.

Your Faith is Preached in the whole World, without intermission, I make mention of you, I know because coming to you, I come to you in the abundance of the blessing of Christ; they salute you all of the Church of Christ for your obedience is divulg'd unto every place; And 'twas then when *Paul* had the liberty of the Prison and did sow the Gospel, Then when *Peter* did govern the Church at *Rome*, Then when *Clemens*, very commendable in the sight of the Apostle, did fill the Chair, Then when the profane *Cæsars*, *Nero*, *Domitian*, *Trajan*, *Antonine*, did torment the Popes of *Rome*; then also, as *Calvin* witnesseth, when *Damasus*, *Syricius*, *Anastasius*, *Innocentius*, did fill the Apostolick Chair, for in this Age they grant none but *Rome* hath deviated from the Evangelical Doctrine. When therefore *Rome* had corrupted its Faith so earnestly celebrated, when it ceas'd to be what it was before:

At

At what time, under what Pope, after what manner, by what force, with what encreaſe did another Religion invade the City and the World? What Votes, what Ryots, what Lamentations did it beget? All the reſt of the World were aſleep while *Rome*, *Rome*, I ſay, had new Sacraments, a new Sacrifice, and a new Model of Religion on the Anvil. Is there no Hiſtorian either Latin or Greek, far nor near, would lay this unto his Commentaries? Therefore this certainly is evident; if we do believe any thing, much Hiſtory and various, the Meſſenger of Truth, the life of memory would fluently ſpeak and repeat it, thoſe things which they do obtrude, no Modern relation can authorize in the Church: The Hiſtorians are for me, and my Adverſaries Incurſions very cold, which cannot move any one, unleſs 'tis firſt received; all Chriſtians of all times fell into groſs Treachery and into the Lake of Hell, till *Luther* Raviſh'd *Bora*. *Vide Cocle. in Anno.* 1523.

The Eighth Reaſon.

BUt (moſt excellent Men) when I conſider the monſtrous opinions of men concerning Hereſies, I had ſome with me which will come in the way to be Confuted; I may condemn my ſelf of Sloth and Madneſs, if I ſhould fear the faculty or force of any one in trying me. Let him be Ingenious, Eloquent, let him be Active, let him be well Read in Books: he will neceſſarily ſeem dry, when he ſhall Defend things ſo impoſſible, he ſhall be diſputed with, if he refuſes theſe, of God, of Chriſt, of Man, of Sin, of Juſtice, of the Sacraments, of Manners. I will ſee whether they dare to affirm thoſe things which they think, and thoſe things which they accounting as neceſſary do divulge as the Scripture (*viz.*) *God is the Author and cauſe of my Sin, Willing, Suggeſting, Effecting, Commanding, Labouring, and Governing the Diabolical Counſels of the Wicked*: 1524. *Paradoxes. De Dto. l. Cal inſt. lib. 1 cap. 18. li. 2. c. 4. li. 3 cap. 23. & 24. Pet. Mar. in. 1. Sa 2. Melanth. an in. ca. Rom. 8. Wit. Ben*

Wicked: *It was the proper work of God, ſo was the calling of* Paul, *the Adultery of* David, *and the wickedneſs of the Traytor* Judas. This Monſter which ſometime *Philip* was aſhamed of, yet *Luther*, from whom *Philip* had it, as an Heavenly Oracle, extoll'd it with wonderful praiſe, and his Scholar, for that he did not much differ from the Apoſtle St. *Paul.* I will ask alſo of what Spirit *Luther* was, whom the *Engliſh Calviniſts* term a Man Divinely inſpired to enlighten the World, when he took this from the Litany of the Church, *Holy Trinity one God have mercy one us.* By and by I will go to the Perſon of Chriſt, I will ſee what they would have to themſelves there: *Chriſt the Son of God, Son of the God* Calvin. *God of himſelf* Beza, *he is not begot of the Eſſence of the Father; alſo their are two Hypoſtatical Unions conſtituted in Chriſt, one of the Soul with the Fleſh, another of Divinity with the Humanity.* There is a place in St. *John, I and my Father are one*, he doth not ſhew Chriſt God of the ſame Subſtance with the Father, but my Soul alſo, ſaith *Luther*, hates this word ὁμουσιον: go forward. Chriſt from his Infancy was not perfect in Grace but in the Dowries of the mind as other men, he grew older becoming more wiſe by uſe, ſo that the Youth Laboured with Ignorance which is as much truly as to ſay he was contaminated with Original Sin and Vice: but know thoſe things which are more horrid. Chriſt when Praying in the Garden ſweat Water and Blood, was amazed with the ſenſe of Eternal Damnation, he cry'd out with a loud Voice without Reaſon, without Spirit, a ſudden Voice with the Impetuoſity of Grief, which being not well Premeditated he ſeverely rebuked. Is there any thing more? Chriſt when he was Nailed on the Croſs cry'd out my God, my God, *&c.* He was Kindled with the Flames of Hell, he ſent out the Voice of deſpair, no otherwiſe affected than if he was in everlaſting Death, alſo they add what they can to theſe. Chriſt they ſay Deſcended to Hell, (*viz.*) being Dead taſted of Hell, no leſs than the Souls of the Damned unleſs that they were reſtored by him. For even as corporal Death profits nothing, ſo the Soul alſo ought to ſtruggle with everlaſting death, and after this manner weigh our wickedneſs and punihment, and leſt any one ſhould by

Sic docet Lu. in aſſer. 36. & in reſel aſſ. 36. & in li. de ſer. Arbit. Præfat. in anno. Phil. in epiſto. ad Rom. In Apol. 1 Eccl. Anglic. Vide enc. pro. ann. 1543. De Chriſto. Inſtit. lib. 1. cap. 13. nn. 25. & 24. Beza. in Heſ. Beza contra Smidel. li. de unita. hypoſta. duas in Chriſt. nat. Cal. in Ioan 10. Luth. cont. Latom. Buc. in Lu. 2. Cal. in har. ev. Luc. Leſ Item Melan in evan. do 1. poſt Epiph. Marlerat. in Matt. 26. Cal. in ar. Evarg. Bren. in Luc. part 2. hom. 65 & in Catec. ar. 1551. & in Fo. hon. 54. Cal. in har. evang. In eand. ſentent. Leſſ. in

by chance think that this crept into *Calvin* through negligence, the ſame *Calvin* calls all them, if any of them have revolv'd that Doctrine of Comfort, damn'd Knaves. O the times you have nouriſh'd this Monſter; that delicate and Royal Blood which Sprung out of the torn, and cleft Body of the Lamb, every drop of whoſe Blood, by means of the Dignity of the Hoſt, could redeem a 1000 Worlds, profited nothing to mankind unleſs the Mediator of God and Man, Chriſt Jeſus had made alſo the ſecond Death, the Death of the Soul, the Death of Grace; partaker of Sin alone: Execrable Blaſphemy. *Bucer* will ſeem modeſt in reſpect of this madneſs, altho he is impudent, who accounts, the Grave Hell in a ſymbol, by a vain prepoſterous repetition, and Tautology rather: The *Engliſh Calviniſts* have recourſe to *Calvin* their Idol, part to *Bucer* their great maſter, part alſo have murmured againſt this article leſt it ſhould cauſe any more trouble, ſince that 'twas exempted from the Symbol without noiſe, that alſo was attempted in a Conventicle at *London*. I remember *Rich. Cheney* who was there, told me ſo, a very Old Man, who had been injuriouſly Fin'd by the Plunderers abroad, and could not enter into his Fathers Houſe. So far concerning Chriſt, what concerning Man? The Image of God was quite raz'd out in man, no ſpark of good was quick in him, his whole nature as to all the parts of his Soul was ſo extremely revers'd, that truly he was not at all Holy, there is nothing elſe within him but coruption and contagion: To what purpoſe are are theſe things? That they who got Glory by Faith only, wallowing in the Dunghil of their filthineſs may accuſe nature, deſpair of virtue, and disburthen Precepts. Hither *Illyricus* the chief of the *Magdeburgenſes*, added his direful opinion of Original Sin, which he would have to be the inward ſubſtances of the Soul, for thoſe ſince *Adams* Fall the Devil procreates and makes like himſelf. This alſo is trivial, in this caſe all ſins are alike, ſo (leſt the *Stoicks* ſhould revive) they are weighed by God the Judge, altho God that juſt Judge ſhould add a heap to our Burthen rather than an eaſement, and ſhould heap up that which is not in the thing, when he is juſt: The Cook who killed a Dunghil Cock when there was no need of him, did no leſs offend againſt God, the righteous Judge,

Matt. 26. Schmid. Conci de paſſ. & cæna Dom. Epinus. comm. in Pl. 16. Calvin inſtit. l. 2. ca. 16. Brent. in Catech. 1551. Inſti. lib. 2. c. 16. nu. 12. 1. Tim. 2. Apoc. 2. Bucer in Matt. 26. De homine. Illyr. in var. li. de Ori. pec. Cal. Inſti. lib. 2. ca. 3. Sarcer. de conſ. vet. Eccl. Epi. & imb. & pec. Sanct. Kemp. cont. cenſu. Cal. De peccato Illyr. in var. li. de Orig. pec. Vide Heſbuſ. in epiſ. ad Illyr. Cal. in Antid. Conc. Trid. idem docuerat Wicle. apud Walden. lib. 2. de Sacra. c. 154.

than that Assassinator, who *Beza* like, being disguis'd in Drink, killed the Duke of *Guise*, a Prince of great worth, with his Hand Gun, than which Exploit the world never saw any thing in our Age more Dolorous and Lamentable. But, perhaps they which are in this state of Sin, being bad, do much Philosophize of Divine Grace, which can heal and succour this Sin: But Graces do assign those famous parts, which they report neither to be infused in our hearts, nor be of force to resist wickedness, but are placed without us in the favour of God alone, which favour cannot amend the Wicked, nor cleanse them, nor illuminate them, nor enrich them, but the old Sink, as yet remaining and waxing rank, that it should not seem stinking and odious, God winking at it they conceal. With this their Sophism they are so delighted, that with them indeed Christ cannot be said to be full of Grace and Truth, than that God the Father hath favoured him in a wonderful manner.---What then therefore is justice? A relation, for 'tis not trimm'd up out of Theological Virtues, Faith, Hope, and Charity, which do cloath the mind with its splendour, but only the hiding a fault, which could he that hath Faith alone comprehend, he is sure of Salvation, and e're long will enjoy the infinite joy of Heaven.---Let it be so, let this sleep, but how will it be evident concerning future Perseverance, which whosoever wants makes an unhappy Exit, although for a time he worships Justice purely and piously? Yea truly, this is thy Faith, *Calvin* says so, unless he firmly foretels thy Perseverance to thee, as thou canst not be deceiv'd, thou wouldest be despis'd as empty and saint. And again *Luther*. A Christian also says he, cannot willingly lose Salvation unless he will not believe. I hasten to the Sacraments, none, none, not two, not one, O Christ, have they left, for their Bread is Poyson. Baptism, although it be yet true, yet in their judgment 'tis nothing, 'tis not the Water of Health, nor the Channel of Grace, it doth not derive Christs Merits unto us, but it is only a signification of Health; therefore they make no more of the Baptism of Christ, according to the nature of the thing, than the ceremony of *John*. If you have it, well, if you want it, no loss; believe

De gratia. Luth. in Resp. contra Louan. Bucer. in Joan. 1. Wald. in nat. Christi. Brent. ho. 12. in Joan Cent. li. 1. cap. 4.

De justitia Hesh. de inst. in resp. ad 115. object. Illy. in Apol, conf. Answer. ca. 9. de justif. Calvi. inst. lib. 3. ca 2. nu. 28. & 42. Matt. 12. Luc. 12. Instit. l. 3. c. 2. nu. 4. Luth. lib. de Capt. Babylon. De Sacramentis. Calvin. Instit. li, 4. ca. 15. nu. 2. & 10. & 7. Cent 1. li. 1. c. 10. Luth. lib. de. Cap. Baby.

lieve thou art sav'd before thou art wash'd: What then, the Infants, who unless they are sav'd by their own Faith, to their own misery obtain nothing. Rather than we should attribute any thing to the Sacrament of Baptism, say the *Magdeburgici*, we grant that there is Faith in Infants by which they may be saved; they understand some hidden impulsions of Faith; that they live, and do not as yet understand, is hard: If this be so hard, hearken to the Physick of *Luther*; *It is better to omit it, since that unless an Infant believes, he cannot be wash'd.* These things, they say; being doubtful in mind, they affirm any thing categorically: Therefore *Baltasar Pacimentanus* the parter of strife, intervenes; who being the Parent of the *Anabaptists*, could not feign the motion of Faith in Infants, approv'd of *Luthers* caution, and casting Pædo-baptism out of the Churches; he decreed that no body should be wash'd in the Holy Font, unless ripe of age. That which appertains to the rest of the Sacraments, although the many-headed Beast may cast out horrid Contumelies, yet because they are daily buzz'd in their Ears, I pass it by here. The most Nocent fragments of the Lives and Manners of Heriticks, which *Luther* has spew'd out in his writings, that with one impure Gale of his Breath he would breath the Plague into his Readers; hear patiently and blush, and pardon me which recites them, if a Wife will not, or cannot let the Maid come, for to have to do with a Wife, is as necessary as Meat, Drink, Sleep. Matrimony is much more excellent than Virginity; St. *Paul* hath disswaded Christians from it. But these things perhaps are proper only to *Luther*; They are not; even now it was defended by *Charl*, but miserably and fearfully. Will you have any more? What else? By how much the more Wicked you are, so much the nearer Grace. All good actions, God being judge, are Mortal Sins; God being favourable, are light ones; no body thinks evil at his own will. The Decalogue is nothing to Christians, God doth not regard our Works: Those only rightly partake of the Lords Supper, who bring sad, afflicted, troubled, confused, wandring Consciences. Crimes are to be confessed, but to whom? If any have absolv'd thee even in a jest, you are absolv'd, in case you have believ'd.

Magd. cent. 2. & 5. cap. 4. Luth. adverf. Cochlæ. Item epiſto ad Melaa. 2. 2. & in ep Wallden. Anabaptiſta. Apoc. 13. De morihus. Ser. de Matri. & Lib. de vit. cont. & aſſe ar. 16. lib. de vo. Euan. Li. de. vo. Monaſticis. Charc. li. in Cenſ. ſuum. Luth ſer. de Pet. Item in aſſert. art. lib. 32. lib. de ſer. arb. & ſer. de Moyſ. Item lib. de capt. Bab. cap. of the Euch. of holy order. of Baptiſm.

Apol. Eccl. Angl.

To

To read hourly Prayers is not the part of Prieſts, but of the Laity, Chriſtian Children, are from the Statutes of Men. I have ſtirr'd this Sink enough, and too much, now I will end; neither truly can you think me more unjuſt, who have promiſcuouſly reproved the *Lutherans* and *Zuinglians*, for they being mindful from whence they ſprung, would be Brethren and Friends amongſt themſelves, and interpret it a grievous injury, when they are diſcriminated in any thing beſides one. Truly I am not of ſuch a value, that I ſhould take a mean place to my ſelf, amongſt the ſelect Divines, who have to day proclaim'd War againſt Hereſies; but this I know, of how great value ſoever I am, I cannot be in danger, whilſt ſupported by Chriſts Grace: I will, Heaven and Earth helping me, maintain the War againſt ſuch Devices, ſo envious, ſo dull, and ſo brutiſh.

The Ninth Reaſon.

Sophiſms. 'TIS well known that among the Blind, ſomtimes the Moon-Eye reigns; amongſt the Ignorant, oftentimes a Fallacious Diſputation is prevalent which is hiſs'd out in the Schools: Our Adverſaries offend much in this kind, but for the moſt part 'tis tack'd together with 4 Fallacies, which I had rather unfold in the Univerſity than in the Street. The firſt *Schiamachia*, which beats the Ears with a great bluſtering, in this manner: In unmarried men ſworn and vowed unto Chaſtity, that Marriage is good, but Virginity is better; Scriptures are brought ſpeaking honourably of Marriage; whom do they fight againſt? The deſert of a Chriſtian Man, dy'd with Chriſts Blood, otherwiſe there are no Teſtimonies drawn, by which we are commanded not to truſt to Nature nor the Law, but the Blood of Chriſt: Whom do they argue againſt? Againſt thoſe who Worſhip Saints as the moſt gracious Servants of Chriſt; there are whole Pages cited, which forbid them to Worſhip many

Schiamachy.

many Gods: Where are they? Theſe Arguments which as I find are infinite among Hereticks, cannot be to our damage, it may be for you an object of Deriſion.---Another Vice is Logomachy, which deſerting the Senſes do quarrel with a word: *Shew me the Maſs or Purgatory in Holy Scriptures*: What then? Trinity, ὁμοουσιος Perſon, are no where in the Bibles, becauſe they are not words? a carping at Letters is a kin to this, when cuſtom and mind of ſpeakers being neglected; that which is the life of the word is contended with the Elements: For ſo they ſay, *Presbyter is nothing elſe in Greek than Seniour, the Sacrament any Myſtery.* But D. *Thomas* ſays, *in words, we muſt take* heed that all things are not taken ſo much *ex quo as ad quid.*-- The third is *Homonymia*, of long and large extent, as *to what purpoſe is the Order of Prieſts*, when *John call'd us all Prieſts*? alſo he ſubjoin'd this, *We will reign upon the Earth*: To what end therefore are Kings? Alſo, *the Prophet celebrates the Spiritual Feaſt, that is, Abſtinence from inveterate Crimes.* Therefore let choice of foods, and ſet days prevail. Is it ſo, therefore *Moſes, David, Elias, Baptiſtes*, Apoſtles were mad, who determinated the faſting of the Week to 2 or 3 days, which indeed is a perpetual crime: You ſee now what it is, I make haſt---The fourth is added to this Circulation, after this manner: *Give me, I ſay, the marks of your Church, the Word of God, and the moſt pure Sacraments.* What are theſe with you? who doubts it? But I deny it. Counſel the word of God; I have Counſelled it already, and I leſs favour you than I did before; ah! but yet it is plain. Prove it to me, becauſe indeed we do not depart the breadth of a nail from the Word of God. Where is your Wit? you will always take for an Argument that which is put in the Queſtion. How often do I inculcate this! Doſt not thou watch me? Are not the Torches to be remov'd? I ſay, the Word of God to be a little explain'd by thee? I have 15 Ages witneſſes, ſtand to the ſenſe, not mine nor thine, but of theſe all. I will ſtand to the ſenſe of the Word of God: *Where the Spirit will, it breathes.* Behold what circles, what wheels does he make: This is a Trifler, a Coiner of ſo many words and ſophiſtries; I know not to whom he cannot be deceitful, he may be troubleſome perharps.

Logomachy.

In 1. part. q. 13. art. 2. ad 3.

Homonymia. Apoc. 5

Circulation.

John 3.

haps. Your Prudence will raiſe the trouble, the thing will caſt away fear.

The Tenth Reaſon.

All ſorts of Witneſſes. Eſa. 35.

THis will be to you a direct way, ſo that Fools cannot err by it: For who is there, although dull in a Commonwealth, when deſirous of Salvation, hath conſider'd a little, doth not ſee and hold the Path of the Church ſo well plained, deteſting both Brambles and Rocks, and inacceſſible places. *Theſe things alſo ſhall be deſired by the Ignorant*, as *Iſaias* foretold. To you alſo, if you would have it very deſirouſly, we lay a proſpect of the Scene of things before your Eyes: What is more we Err in, all things to us affords an argument. Let us go into Heaven; let us contemplate Roſes and Lillies, purpled with Martyrdom, white with Innocency. Three and Thirty Popes ſlain together: the Paſtors in all Nations, who pawn'd their Blood for the Name of Chriſt, the Flocks of the Faithful who traced their Paſtors ſteps, all the Heavenly Saints with crouds of men ſhining forth with Purity and Holineſs; thou mayſt ſee ours liv'd here, but ours are remov'd from hence; ours was *Ignatius*, (that I may take a ſmack of few things) [illegible] thirſty of Martyrdom, *Who in Eccleſiaſtical affairs equaliz'd none, yea not the King himſelf, with a Biſhop: Who committed many Apoſtolical Traditions, of which he himſelf was witneſs, to writing.* Our Anchorite *Teleſphorus*, *who commanded the Faſt of Lent, being eſtabliſh'd by the Apoſtles, to be more ſeverely obſerved.* Our *Irenæus*, *who deriv'd the Apoſtolick Faith from the Succeſſion of the* Roman *See.* Ours was Pope *Victor*, *who reſtrain'd all* Aſia *with his Edict*, which did ſeem ſo ſharp to ſome, and alſo to *Irenæus*, a very Holy Man, yet no body envied it as a Foreign Power. Our *Polycarp*, who went to *Rome* upon the Query of the Paſſover, whoſe burnt Relicks *Smyrna* gathered up, reverencing their

Calites. Aug. ſer. 37 de Sanct. Dam in vit. Pont. Rom. Hier. in cat. Scrip.

In Epiſt. ad Smir. Euſeb. lib. 3. cap. 30. c. Dam in vit. Teleſ. to. 1. con. c. ſtat. d. 5. Lib. 3. c. 3. Euſ. 5. hiſt. 24 Euſ. 4. Euſ 4. 14. Suidas. Euſ. 7 hiſt. 2. interp. Ruff.

their Bishop on an Anniversary day, and with particular ceremonies. Our *Cornelius* and *Cyprian*, a Golden Pair of Martyrs, both great Bishops, but greater was he who being a *Roman*, suppressed the *African* Heresie: Who, being renown'd for his vigilancy, Prosecuted his own Predecessor. *Our* Sextus, *to whom waiting at the Altar, Seven Angels appeared.* Our Arch Deacon *Laurence*, whom our Adversaries struck out of their Calender, although so much extoll'd by *Prudentius*, *in him. de S. Laur.*

Ours those blessed Virgins, *Cæcilia*, *Agatha*, *Anastasia*, *Barbara*, *Agnes*, *Lucia*, *Dorothy*, *Catherine*, who established their devoted Chastity, against the Tyranny both of Men and Devils. Our *Hellen*, whom the Festival of *Inventio Crucis* Celebrates. Our *Monica*, who dying most religiously, desir'd to be Pray'd for after her Death. Our *Paula*, who from a Palace, fled into a Cave of *Bethlehem*, although a stranger in so great a Journey, to attend the Person of Christ. Ours *Paul*, *Hilarion*, *Antony*, who retired into a Wilderness. Our *Satyrus*, Brother-in-law to St. *Ambrose*, who carrying the Consecrated Host about him, in danger of Shipwrack leaped into the Ocean, and being full of Faith, Swam out again. Our Bishops, *Nicolas*, and *Martin*, exercised in Watches, Fenced in with Turfes, fed with fasting. Our *Benedict* the Father of so many Monks. I could not finish those Chiliads in ten years. Neither do I repeat those which I ranked before amongst the Doctors of the Church. I am mindful of shortness. Let them inspect those as will, in the Fertile History of the Ancients, or rather in the most Grave Authors; who almost each of them, have left each of the Saints to memory. Let any one declare to me out of those most Ancient and blessed Books what he thinks? whether they are Catholick Doctrine, or Lutheran. I call the throne of God to witness, and that Tribunal before which I shall stand, to give the Reason of these Reasons; Word and Deed, whether there is no Heaven or whether it is ours: If there is we embrace it, if not, we defie it. Now on the contrary, if you will, let us look into Hell. They are burnt with everlasting fire; who? the *Jews*, what Church were they averse to? Ours. Who? the *Gentiles*. What Church did they most cruelly Persecute? Ours. Who? the

Amb. in Orat fu. de Satyro.

Turks: Whose Temples did they demolish? Ours: Who? Hereticks; of whose Church were they Enemies? Ours: For what Church besides ours hath oppos'd it self against the Gates of Hell.

Mat. 16.

Euſ. 4. hi. 5. When the *Jews* being banish'd, the Christians settled at *Jerusalem*: Good God! What concourse of People resorted to the Holy Tabernacles; what the Festival of the Sepulchre, what of the Manger, what of the Cross, what of all Saints, with which as it were with the Ornaments of a Spouse they were delighted? Hence arose the fierce and implacable hatred of the *Jews* towards us. Also they say now, our Ancestors were the cause of their own destruction, but they receiv'd no blow from *Simon Magus* or the *Lutherans*.

The *Gentiles* were very furious, who in a small space of time brought most miserable Persecutions on the Christians: On whom? The Fathers and Sons of our Church. Hear ye the voice of the Tyrant who Roasted St. *Lawrence* on a Grid-iron; of which *See Prudentius in him. de S. Laur.*

Against whom doth he rage? The Holy things of whose Church, Lamps, Rites and Ornaments, doth he root out? To whom doth he envy Golden Dishes and Silver Chalices, and rich Treasure? To us: Indeed it is *Luther* like. For what other Veil did his *Nimrods* cloud their Robberies with, when they did Rob the Churches, and Dissipate the Patrimony of Christ? And again, *Constantine* the Great, that terrour of Hereticks, what Church did he quiet? That which Pope *Sylvester* presided over, when he Christen'd him with our Baptism. With what sign was he Victorious? with the sign of the Cross: What Mother was he Glorious in? *Hellen*: To what Fathers did he apply himself? To the *Nicene*: Of what sort? To *Sylvester*, to *Mark*, to *Julius*, to *Athanasius*, to *Nicolas*: Whose Prayers did he commend himself to? *Anthonys*: What Seat did he desire in the Synod? The lowest: Much more Prince-like was he in that Seat, than if he had ambitiously desired an honour not becoming him. To tell of all things would be long, but of these two, the one being prejudicial to us, the other advantageous; 'tis not amiss to conjecture of things by their similitudes;

Gen. 10. Dam. in Syl. Zonaras. Cedr. Euſ. lib 2. de vita cont. cap. 7. 8. 9. Sozom. lib. 1 cap. 9.

Athan. in vita. S. Anton. Theodor. lib. 2. hiſt. cap. 6

tudes; for as theirs was a turbulent Epitasis, so ours was a Divine Catastrophe.

Let us view the affairs of the Turks: *Mahomet*, and *Sergius* the Apostate Monk, lye howling in Hell, loaded with their own and their posteritys wickedness. This monstrous and many headed Beast, the *Saracens*, *Turks*; this furious *Erinnys*, I say, by *Luther* and *Luthers* means (to whom the progress of the *Turks* seem'd grateful, and who was congratulated in this Emergency) had totally depopulated *Europe*, unless they had been suppressed by our Files, by our Princes and People; and with no less diligence had demolish'd Altars and Crosses than *Calvin* himself: Therefore they were our Enemies, insomuch as by our industry they were repulsed, to the saving of the Christians Throats. *Turks. Zonoras. Vide Velar. Jovium. Emil. lib 8. Blon. lib. 9. de t.*

Let us behold Hereticks, Bellows and Fuel for Hell fire. Up starts *Simon Magus*: What did he? *He took from Man the liberty of free will; he boasted of Justification by Faith only.* Next *Novatianus*: What was he? An Adversary to Pope *Cornelius*, *he spoke against Pennance and Extream Unction.* Then *Manes* the *Persian* who taught *That Baptism did not avail any thing to Salvation.* Next *Aerius* the *Arrian*, *who condemned Prayers for the Dead, and placed Priests and Bishops in the same Sphere*, was Sirnamed Ἀεριος, as *Lucian* was. *Vigilantius* follows, who *would not have the Saints Pray'd to*: And *Jovinianus*, *who rank'd Virginity and Marriage in the same Predicament*: Then a whole Ring, *Macedonius*, *Pelagius*, *Nestorius*, *Eutiches*, *Monothelitæ* *Iconomachi*, &c. to which Posterity add *Luther* and *Calvin*: What are they? All alike, all revolted from our Church, and by her were Condemned and Excommunicated. *Hereticks. Clem. lib. 1. recog. Iræn. lib. 1. cap. 2. Cyp. Ep. ad Jubaium & lib. 4 ep. 2. Theodo. de fab. Hæres. Aug. hær. 46. 53. 54. Epiph. hær. 75. Socrat. lib. 2. cap. 28. Hier. in Iou. & Vigil. Aug. hær. 82.*

Let us leave Hell, and survey the Earth: Whereso'ever I turn my self, Patriarchs, Apostles, Bishops of all Nations, Princes, Kings, Cæsars, Antiquity, Light of Reason; all Voted for us. Witness the Succession of Popes at *Rome*, *whose Bishops* (as St. *Austin* says) *always flouriſh'd as Supream*: Witnesses the other Apostolical Sees, (where his name hath been divulg'd) built by the Apostles themselves and their hearers. *The Earth. Sedes Apostolicæ. Epist. 162. Vide Ter. de præscr. Aug. lib. 2. de Doctr. Christ. c. 8. Disiunctissima terrarum.*

Witnesses the Pastors of all Nations, who every where agreed in

Hier. in Cat. Script. Eccles. & alii.

in our Religion: *Ignatius* and *Chryſoſtome* at *Antioch*; *Peter*, *Alexander*, *Athanaſius*, *Theophilus* at *Alexandria*; *Macarius* and *Cyril* at *Jeruſalem*; *Proclus* at *Conſtantinople*, *Gregory* and *Baſil* in *Cappadocia*, *Thaumaturgus* in *Pontus*, *Polycarp* at *Smyrna*, *Juſtin* at *Athens*, *Dionyſius* at *Corinth*, *Gregory* at *Nyſſa*, *Methodius* at *Tyre*, *Ephreemus* in *Syria*, *Cyprian*, *Optatus*, *Auguſtin* in *Africa*; *Epiphanius* in *Cyprus*, *Andreas* at *Crete*, *Ambroſe*, *Paulinus*, *Gaudentius*, *Proſper*, *Fauſtus*, *Vigilius*, in *Italy*; *Ireneus*, *Martinus*, *Hillary*, *Eucherius*, *Gregory*, *Salvianus* in *France*; *Vincentius*, *Oroſius*, *Hildephonſe*, *Leander*, *Iſidore*, in *Spain*; in *Britain*, *Fugatius*, *Damian*, *Juſtus*, *Mellitus*, *Beda*. Laſtly, leſt I ſhould ſeem ambitious in Names, whatſoever either works or fragments of theirs remain, who have Preach'd the Goſpel in the moſt remote parts of the World, all thoſe do exhibit to us one Faith, which to day we Catholicks do profeſs. O Chriſt! What occaſion ſhall I afford unto thee to diſinherit me, if I ſhould prefer ſo few, and thoſe obſcure, wicked, and unlearned men, before ſo many lights of the Church.

Princes.

Witneſſes alſo, Princes, Kings, Cæſars, and their noble Subjects, whoſe Piety hath ſettled them in this our Catholick Church. The *Theodoſius's* in the *Eaſt*, the *Charles's* in the *Weſt*, the *Edwards* in *England*, the *Lewes's* in *France*, the *Hermingilds* in *Spain*, the *Henrys* in *Saxony*, the *Wenceſlaus* of *Bohemia*, *Leopolds* of *Auſtria*, the *Stephens* of *Hungary*, *Joſaphats* of *India*: What Princes and Governours can I mention, who have propagated our Church by their good Example, by their Arms, by their Laws, by their Trouble and Coſt? For ſo *Iſaias* foretold, *That Kings ſhould be thy Nurſing Fathers, and Queens thy Nurſing Mothers.* Hear ye Proteſtant Princes, to you ſo great a Prophet ſings, he teaches you your Leſſon. I tell you, one Heaven cannot contain *Calvin*, and the forementiond Princes, therefore joyn your ſelves to them, worthy of your Anceſtors, worthy of your Praiſes, worthy of your Fortune. This thing only do I indeavour for you, and I will indeavour it, as far as 'tis in my power, to whom as an Enemy to your Crowns you have ſo often threatned Martyrdom. Welcome good Croſs. That day, that day will come, which will clearly demonſtrate to you who are your friends, the *Jeſuits* or the *Lutherans*. Further, Wit-

Vide 12. *Tom. Sur.*

Witneſſes are all the Coaſts and Climates of the world, to whom the Evangelical Trumpet hath Sounded ſince Chriſts Birth. Are theſe ſmall things to take away all pretence for Idols, to imply a Kingdom of God on Earth? *Luther* Preaches Chriſt; we Catholicks Preach Chriſt. Is Chriſt divided? 1.Cor.1. No: Either his Chriſt is falſe or ours. What then? I ſay, he is their Chriſt who is an Enemy to *Baal*; ours, who by his means baniſhes *Jupiter*, *Mercury*, *Diana*, *Phœbus*, *Erebus*, out of the minds of men. My time fails me, I muſt preſently draw the Curtain, only take a view of ſome things near home: *viz.* Of the *Iriſh* from St. *Patrick*, the *Scots* from *Pelagius*, the *Engliſh* from St. *Auguſtin*, *Roman* Devota's, *Roman* Miſſioners, either they embraced no Religion, or certainly ours, *viz.* the Catholick. The thing is plain, I acquieſce.

Witneſſes are the Univerſities, witneſſes are the Records, witneſſes the Inauguration of *Cæſars*, and the Ceremonies and Coronation of Kings: Witneſſes are the Orders of Knighthood and Chivalry: Witneſſes the Windows, Moneys and City Gates: That no Religion but ours was ever eſtabliſh'd from the beginning. VVhich things revolving, and conſidering I had to do with men in a deſperate and damnable ſtate, I was animated (I do not deny) and inflam'd to a Combat, in which unleſs the Saints are driven from Heaven, and proud *Lucifer* recovers his Empire, I ſhall never be overthrown. How much better is *Chark* than I, who hath ſo bitterly rail'd at me? If I had rather intruſt this ſinful Soul to the ſafe way, to the ſure way, than expoſe it to the Quick-ſands and Rocks of *Calvin*.

The Concluſion.

YE have of me now (moſt flouriſhing Academicks) the context of my work, perform'd at leiſure in my Journey. I had a mind to clear my ſelf of arrogance, and ſatisfie you of my confidence, and in the mean while, you being invited with me unto the Schools, to propoſe ſome wholſome things to be chew'd upon. If you do think it juſt, if ſafe, if honeſt, to account of *Luther* or *Calvin*, the Canons of Scripture, a private Spirit as the rule of the Church, inſtructer of Councils, and Fathers, there is nothing I can hope for, you being Readers and Hearers. But if you are thoſe whom I have drawn in the Scheme of my mind, Philoſophers, lovers of Truth, Sincerity, Modeſty: Enemies of Raſhneſs, Sophiſtry, and Babbling; you will eaſily ſee the open day, who now ſee it Glimmering. I ſpeak boldy, becauſe my love towards you, your danger, and the weightineſs of the Province requires it. The Devil knows that if you will open your Eyes, you will behold the light of Truth. For is it not an object of amazement, that *Hanmer* and *Charke*, ſhould be preferred before Chriſtian Antiquity; but there are ſome *Lutheran* Baits, by which he propagates his Kingdom, and Inveigles many in your Sphear. What are they? Gold, Glory, Delights, Pleaſures: contemn them. For what elſe are they than the Scum of the Earth, a Hoarſe air, a Feaſt for the Worms, Specious Dunghils? deſpiſe them. Chriſt is full, he will feed us: He is King who will honour us: He is Rich, who will endow us with all Felicity: Recommend your ſelves to him in the Field, that with him ye truly Learned, and truly Famous, may return Triumphant.

FINIS.

ERRATA.

PAg. 13. l. 22. *for the Doctrine of the Penitent Myrrh Tree*, r. *the Doctrine of Repentance*: p. 16. l. 10. *for ask* r. *askt*, p. 21. l. 17. *for attempted* r. *held forth*, l. 36. *inſert with them*, p. 25. l. 17. *for Therefore let choice of Foods, and ſet days prevail*, r. *Farewel choice of Foods, and ſet days.* l. 28. *for nail* r. *hair.*